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## THE LAW OF LIBERTY.

The Louisville Herald, commenting upon a portion of the testimony givet before the Senate committee in Washington, draws the conclusion that, "vox populi, vox Del"-the voice of the people is the voice of God-is "the cardinal feature of Mormonistic teaching." That inference is not correct. It is not warranted by the testimony given. The characteristic teaching of "Mormon ism" is that man's duty is to obey all the commandments of God. Without obedience to divine law, there can be no order; without order, there is chaos

and confusion. But obedience, to be a virtue, must be voluntary, and therefore, in the Church where the Spirit of the Lord rules, all things are done by "common consent." No one is forced to obey God. The Lord does not "draft" people into His service. They are free to accept or reject His word, and to take the consequences. To that extent every human soul, to whom the Lord speaks, has a "veto power."

And this doctrine is not new to the Church. It is as old as true religion. 'Choose you this day whom ye will Thus Joshua appeals in his farewell address, to the people he had led into the promised land. The service of the Almighty must be from choice. The plan of the adversary is to make slaves of his followers. The law of the Gospel is the "law of liberty." Truth liberates. Falsehood and sin enslave the victims.

There was a time when it was deemed necessary to play upon the fears of men and women, in order to bring them to repentance. But even the world commences to realize that the re ligion that is rooted in a fear of retribution is entirely different from that which comes from the love of God. The Latter-day Saints were among the fir to discover and practice this great truth. It is, indeed, a characteristic of their teachings-one that other churches are gradually adopting,

## ANXIOUS MOTHERS.

The "mothers," in congress assembled in Chicago, are anxious, it seems, to have the responsibility for the investigation of Senator Smoot's right to a seat in the senate fastened on them. At the very first meeting the presiding lady, Mrs. Schoff, removed all doubt as to that, or tried to. She graciously admitted that others had helped, but she claimed for the "mothers" the palm of victory, Strange, that people sometimes will glory in their shame! The "mothers" should not be too anx-

ious to take the responsibility. They should allow impartial history to give her verdict first. Perhaps history will brand the instigators as bigoted persecutors, or even worse. Think of the numberless crosses, speaking metaphorically, that mark the road of human progress, as far back as Calvary, and further, and of the verdict of history as to those who raised them.

The "mothers" need not think that the views of Mrs. Schoff, and the scof. fers generally, are shared, even now, by all the women of the country, or o the best and noblest of them. As an instance of what good women think on the subject, we submit the following letter, in which the writer speaks, we have no doubt, for many of her sisters "3433 Pasio Building, Kansas City, Mo.,

"May 1st, 1904. "To the Editor—I would like to say that I think it is not only unkind, but un-Christlike to treat Mrs. C. E. Coulter as she has been treated by the Federation at St. Louis. She should have been given the highest honor, for she had the true courage and nobility to yote for what she considered sight. How I wish I could have had the privilege of voting for the Hon. Reco

liege of voting for the Hon. Reed Smoot, who has every right to his seat, and I think it about time for this fight against the Mormon people to stop.

"When I first went to Utah, I used to think the Mormons were a dreadful people, simply because I had heard all kinds of stories, but I lived there long enough to know, the stories were false. kinds of stories, but I lived there long enough to know the stories were false. I have a great many friends among the Mormon people, such as Apostle John H. Smith, and I would gladly welcome him and his family to my home: Mr. McDonaid and Mr. Savage, Mr. Daynes and many others. If we are going to obey Christ's teachings we should try to do as we would like to be done by, and I am sure not one of us would like to have our religion called in question, as Mr. Smoot's was.

"Now, I am a Gentile woman, but I believe in fair play and the Mormon people have a right to think for themselves. I shall never cease to tell those I come in contact with here in the east

come in contact with here in the that these reports are not true of the Mormon people, and as for the Hon Reed Smoot, I think he is one of the finest and truest of men. I have he will be returned to the Senathere he will be returned to the Senate after his present term expires, for he is an honor to b. state. I hope that I may yet be able to return to Utah to live, for I would love to work for just such noble men as Mr. Smoot and I will gladly welcome all such true men and women as Mrs. Coulter and Mr. Smoot, and their friends, to my home. Now I hope that all good may attend Mr. Smoot and his friends. I have wanted to express my good wishes in wanted to express my good wishes in throws further light upon the paper

public before, but was not allowed to public before, but was not allowed to have my articles published, so I send this to your paper. I am not talking without knowing what I say, for I have read every line on both sides of this question and have the report from Washington and I still say, let Mr. Smoot retain his seat. He won it honestly, and I say, shame to any one so narrow minded as to wish to dehar Mrs. Coulier, simply because she our Mrs. Coulter, simply because she roted for a Mormon. But then it is simply they do not understand the question. Let them live then, as I did, en years in Utah, and they will say, I un sorry I ever said aught against the am sorry I ever said aught against the Mormons, for they have been good to me. I hope that this prejudice will soon all be gone. Respectfully. "MRS. E. W. DUNCAN."

Another testimony to the true charcter of the people in Utah, about whom the "mothers," and others, are o much concerned, is found in the folowing to Mr. C. R. Savage, of this city. The writer says:

"A few days ago I gave a letter of in-reduction to you to Mr. James de Con-ay Jr., special press correspondent for number of the largest and most im-portant newspapers in Australia. I am ust in receipt of a letter from Mr. De conlay, dated Kansas City, in which he says, 'Your friend Mr. Savage was tway from Salt Lake City during my cisit there, but I met his sen who was very good to me on the strength of your letter—but then, indeed, every one was, and I am already half a Morron. There is more leving kindness. mon. There is more loving kindness, charity and good-will to the square foot in a Mormon town, than there is in the five continents without. I left loaded down with kindness, sandwiches, good wishes and photographs. Had a interview with President Joseph

"Yours very truly, H. ROBT. BRADEN."

If people who show so much interest in Utah, would see for themselves, or take the testimony of those who know of what they speak, instead of listening to the idlotic gibberish in which selfishness, bigotry and hatred find expression, they would not be misled, as they are now.

### THE NAVY AS A REFORMA. TORY."

Under the above caption the Cleveland Plain Dealer says that last week boy accused of burglary and larceny vas discharged in court on the promise of relatives that he would be sent into the navy, "presumably that a paternal government might apply the corrective measures necessary to check any tendency toward a criminal career with which the home influences and authority had been unable to cope."

It then goes on to say that such a course displays on the part of the young man's friends, and of the court as well, a surprising ignorance and disregard of the navy's functions, and that from time to time judges all over the country resort to the same expedient. It closes its article with saying that "To attempt to foist on the navy a man or boy who has attracted the attention of the police and courts is not only wholly without warrant of law but also a distinct affront to good sense, good merals and ordinary patriotism." The function of the navy is not that of a reformatory, or a prison, but many lad who enters it as a "hoodlum"

omes out a man, and just because he is reformed. It is hard, perhaps impessible, to gay why boys become "hoodlums" and toughs, but they do, of the great African continent, son for it is that there is an absolute lack of discipline in their lives. This lack is supplied in the navy as no where else, not even in the army. It may be that the fault lies with the parents. it very often does, but not always; still the community is the sufferer. Now the incorporation of these wayward young men into the navy does not affect the morale of that service to any perceptible degree. And simply for the reason that from the moment of their entrance into it they are subjected to rules and regulations that they must obey, and if they do not, they are summarily dealt with and punished. They learn, what has been the great lack in their lives, that there is an authority over them and that they must yield obedience to it, They learn this without any loss of selfrespect, such as comes through obedince to rules of the reformatory or prison. No man emerges from prison walls with self-respect, or respected by the vorld. The man who quits the naval ervice, no matter for what reason he ntered it, if he has been a loyal and faithful sailor, carries with him his own self-respect and that of his superiors and fellow sallors, while the

vorld says, "There is a man." The custom of sending head-strong boys to the navy, the class of boys who, if allowed to go without discipline, become hoodlums, is not confined to this country. It is a common practice in England. And results justify resort to it. To attempt to foist criminals on the navy cannot e justified, but to send lads to it who, if not checked and disciplined, may deelop into criminals, is justifiable for the reason that the navy will furnish that very check and discipline that have been so wanting in their lives, the absence of which has in large measre started them on a wrong road,

Discipline can never totally eradicate riminal tendencies, but it can and loes eradicate shiftlessness and heedlessness, idleness and vagabondism Were there more discipline in the land there would be fewer tramps and criminals. Anything that tends materially to reduce their number should be en. couraged. And the sending of headstrong and wayward boys to the navy does. Nor is to do it to turn the navy into a reformatory.

## HE KNEW BRIGHAM YOUNG

In another part of today's imprint, we publish an interesting paper prepared by Mr. William Hayden and read before the Cayuga County Historical Society, concerning the early life of the late President Brigham Young. Mr. Hayden speaks from persona knowledge, and gives a picture of that great leader of men, very different from that commonly presented by enemies. The paper was published in the Auburn Bulletin, for February 17, this year, and the copy is sent to the 'News' by Elder H. C. Wallace who is doing efficient missionary work in the state of New York. Brother Wal-

ace sends us the following letter which

referred to. The letter is dated Utica, N. Y., May 5:

"Strange as it may appear, where we have the most bitter opposition, there we have our closest friends. The press and a few "lecturers," have been cruel in their attacks on 'Mormonism.' 'Mid this venom, one man has had the courage and strength of character to write and strength of character to write an article which was read before the Cayuga Co. Historical Society of New York, relating to the lives of three most prominent men who have lived in Cayu-ga Co. Nearly the whole article was devoted to the early life of Brig-ham Young, with whom the narrator had a personal acquaintance, and spoke as 'one who knows.'

as 'one who knows. Wm Hayden, the writer of the ar ticle referred to, was a boy of seven years when he first met the 'Modern Moses,' as he terms Brigham Young, and he never tires in extolling the vir-tues of that inspired man. When I first saw and read the narrative, I immediately wrote him, encouraging and commending him for what he had writ-ten, and explained, to some extent, the the transfer of the Gospel as taught by the Latter-day Saints. He promptly answered my letter, and thanked me for the 'kind words it contained.' I have written him three letters and have

have written him three letters and have received a good reply to each.

"Yesterday he and his wife, who is also interested, came from Unadilla Forks to Utica and called on us, and together we had a long and pleasant conversation. He informed me, he has received many letters from different sections and from different classes of recover all censuring him for writing sections and from different classes of people, all censuring him for writing such a favorable article on the life of Brigham Young. One minister went so far as to say, 'Why, don't you know you are helping the cause of Mormonism by writing such a piece as that?'
"In Mr. Hayden's reply to my first letter he said: "The article to which you refer was written without fear or expectation of reward, and only for what I considered a duty which I owed my fellow men."
"Mr. Hayden has long since retired from business, having reached his eighty-fourth year."

### ALL ABOUT UTAH.

"The Mountain Empire Utah" is the title of an illustrated brochure, edited and published by Messrs. George E Blair and R. W. Sloan, this city. As the title page indicates, the aim of the publication is to present to the world an account of the material conditions of the State, and especially to give information to home seekers. It will be distributed where it will do most good, The little book opens with a paper on 'The pioneers," by C. C. Goodwin. It has splendid articles on irrigation, agriculture, horziculture, cattle and sheep, mining, schools, churches, pleasure resorts, railroads, industries, and other topics. It is the kind of reading matter you would like to send to friends, that they may be able to form an idea about this country, which seems destined t be kept in public view, more than any other state in the Union.

## HENRY M. STANLEY.

With the death of Sir Henry M. Stanley, which was reported from London on the 10th of this month, the most famous and successful of modern explorers has passed away. It was he who opened the door of the "dark continent," to the nations of Europe, It was he who filled out with lakes and rivers, and villages and countries, and tribes and nations, the white sheet of paper that before his travels represented the world's knowledge of the interior

1841. He went to America in 1857, and took part in the Civil War, first on the Confederate side, then on the other side Later he engaged in newspaper work. As a correspondent of the New York Herald he accompanied the British

army through the Abyssinjan war, When public sentiment was worked up over the fate of the celebrated traveler and missionary Livingstone, from whom no word had come for two years. Stanley was detailed to go and find him, He accomplished this mission in the face of many difficulties.

When he, later, learned of the death of Livingstone, he determined to continue the labors of that devoted pioneer of civilization. The London Telegraph and the New York Herald equipped him for the most remarkable exploration of modern times. He left Zanzibar in 1874. When 740 miles from the coast Stanley discovered the magnificent Lake Nyarza. A thorough explora. tion of this great inland sea was made and Stanley visited Mtesa, the great Central African monarch, who mainained an army of 150,000 soldiers Thirty battles with natives were fought, and Stanley in short completed the work of Speke, Grant and Livingstone. Intold suffering from sickness, hostile tribes and starvation was a part of the trip. On August 9, just 999 days after leaving Zanzibar, Stanley looked upon European faces once more.

Several times he returned to Africa, each time bringing the interior of that continent nearer to the civilized world. Africa may be said to be Stanley's continent. For in the future, when railroads and telegraph lines shall cross and recross that country, and connect with one another countless cities and owns, with a teeming population; when trade and commerce shall flourish there, and institutes of learning dispense knowledge to millions, the name of Stanley, as the standard-bearer of civilization to that part of the world, vill be held in remembrance, and be honored. He has written for himself name in the annals of Africa, which ages cannot erase.

Scrap a Jap and you find a Tartar.

The Japs appear to have the Russians all baled up.

One use for platforms is a place on which to pile buncombe,

Why is not J. Ham Lewis cast for part in the "Ham" show?

Mr. Bryan should be willing to compromise on leave to print.

n bicyclists in the restricted district The Illinois vice presidential candidate will get the Hittite vote at Chi-

There seem to be no restrictions up-

At Springfield Speaker Cannon was empelled to use a megaphone. Hear!

on the bleechers Sundays to sitting in church pews.

So far as the Japanese are concerned it seems to be a sort of go-as-youplease affair.

"What," asks Rev. Dr. Corwell, "is \$10,000,000 to John D. Rockefeller?" Oil on life's stormy sea.

To stop gambling in New York looks a good deal like a Mrs. Partingtonsopping-up-the-sea task.

Port Arthur and Vladivostok seem to be corked up so tight that there isn't even any phizzing.

Even the Japs accept Bp. Berkeley's saying that "Westward the course of empire takes its way."

In accusing the Japanese of violating the rules of the Geneva convention the Russians are pleading the baby act.

As yet good Methodists are not to be permitted to dance and go to theaters but only to gaze upon the promised land from afar.

The interior of Russia is said to be ready for an upheaval. It would only be natural after the bitter pills she has had to swallow in the far east.

John T. Stetson, director of nomo-

logy at the world's fair, says that apples are a cure for bad habits. How about the boys' habit of stealing ap-As the time for the conventions ap-

proaches the more numerous become the

prominent citizens who are willing and

anxious to have greatness thrust upon "The proof of the brown bread and beans turned out by novices and strikbreakers will lie in the eating," says

a Boston exchange. And they will lie in

the stomach.

Just as the elections are coming on the City Council promulgates an ordinance fixing the fees for digging graves. Was it done by accident or

The repairs and improvements in the Tabernacle are now completed, so that services will be resumed on Sunday, at the usual time. We hope the Saints of Salt Lake City will make a note of this.

Why the negro is black is thus explained in the London News:

"On the bare arm paint a broad line in Indian ink and expose the arm to the strong sunshine. A slight inflammation sets in on the unprotected skin, but not under the black paint, which excludes the light rays (but, of course, and the bast ways). Some days after not the heat rays). Some days after the skin is darker (sunburned), except where the Indian ink was painted where s a white line in the skin. Exposing the arm again, the inflammation sets in only on the white line. The brown pigment caused by the sun (sunburned) at the first exposure protects the skin against the chemical rays. Therefore are negroes black, and travelers of white skin may protect themselves in the tropics from the sun by black or red paint."

## ON RELIGIOUS TOPICS.

The reported intention of the American Bible League to begin a campaign of education to resist the influences of the so-called "higher criticism" is an interesting manifestation of a neverinteresting manifestation of a never-ending controversy. At the final ses-sion of the league in New York City it was announced that the educational committee was planning an organiza-tion of forces not only to educate the people regarding the meaning and uses of the Bible, but to defend the Bible against the destroying results of the higher criticism. The preliminary work nigher criticism. The preliminary worl of Bible primers, some of them to be devoted to the vital issues, these to be followed by Bible dictionaries and encyclopedias. For this work the league will ask for \$100,000, and we are assured that the dictionary and encyclopedia will outdo in completeness anything which hitherto has been produced by biblical scholars.

## London Chronicle.

One hundred years ago the Bible was current in some forty languages—to-lay some four hundred. It is neces-sary to use sixty different sets of types to print in these many tongues, while some fifty languages require to be printed in more characters than one printed in more characters than one to be legible to all races and creeds in that particular country. Again, to translate the Bible into one foreign tongue is in itself a work of more than a lifetime very often. What must be then the labor required to learn some barbaric tongue which has no writing, no characters or alphabet of its own, and to supply all deficiencies before the task of translation can begin? Moreover, the biblical metaphors and similes have to be altered and made comprehensible to untutored minds. One translator, Henry Nott by name, spent twenty years in Tahiti to learn the language, after which he spent another twenty years in translating the book into the Tahitan tongue.

Pueblo Chieftain, The past decade has been notable for its large religious gatherings. Conven-tions of Christian Endeaver, Epworth League, Baptist Young People's union and a score of similar organizations have brought together from the four prime of young manhood and woman-hood, to discuss the furtherance of re-ligious thought and the broadening of Christian charity to all classes regard-less of wealth, social position or racial peculiarities.

## New York Evening Mail.

Whatever the critics may succeed in getting out of the Bible, it is not likely that they will succeed in getting anything into it from the resources of their own minds and souls. It contains already the sum of their best aspirations, the essence of all the helpful philosophies they can devise. Because of what it does contain, it has outlived a vast deal of criticism, ancient, medi-eval and modern, and will assuredly outlive much more.

## Worcester Gazette.

The Muncie, Ind., Star has this to say of a recent episode: "W. W. Coosay of a recent episode: "W. W. Coo-per, a successful business man of Kenper, a successful business man of Kenosha, Wis., was killed in the Iroquois theater fire of Chicago. When his will was offered for probate it was discovered that he had left a legacy of \$80,000 to the board of foreign missions of the Methodist church. That board has refused to accept the gift 'because Mr. Cooper met his death in a place of amusement not countenanced by the church.'" It is for just such a reason as the above that the action of the Strange so many should prefer sitting | son as the above that the action of the

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ference at Los Angeles is awaited with nterest. There can be no quest o the out-of-dateness of the Meth rules of conduct, as embodied in the discipline of that church. The organi-zation has held out with Quixotic courpline, and this in spite of the fact that the fathers of the church have known rules, by the membership of the church



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